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CRUEL GODS FILL THE AFRICAN OLYMPUS

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Jungle People Are Victims of a Thousand Fears

Impressions of savage and remote parts of West Africa are recorded in the following article by Dr. Ossendowski, who recently completed an extensive journey through this primitive expanse of the Dark Continent.

By FERDINAND OSSENDOWSKI

IN traversing the African jungles I spent much of my time among negro tribes, peering into their souls and endeavoring to fathom the mysteries of the religions prevailing among them. I strove to come face to face with their gods, and that is no easy matter, for the African Olympus has grown very great.

A casual survey of one place will not do for all places. West Africa is a jumble of many religions. Some of those that have disappeared for centuries from the rest of the earth persist among these wild peoples, mingled with later religions down to those of today. The result is a theological confusion difficult to

analyze. Roman, Phoenician, Syrian, Egyptian mythologies and the earlier Christian teachings have left their mark on the tribes, and all these cults are criss-crossed with primal nature worship that may be older than any of them.

Most of the tribes of West Africa have lost their individuality through intermarriage with other tribes; and their present-day religion, too, is conglomerate. Everywhere, however, I found traces of primordial nature worship, handed down by ages before invaders came from other continents. This cult is strongest among the tribes that call themselves "The Sons of the Earth"; they have remained most nearly pure in blood and closely resemble the negroid pygmies—the Yola, Buga, Bata, Ashanti and other tribes inhabiting the forests on the Atlantic slope.

Officially these peoples are ruled by descendants of former royal families, but unofficially by "the people from above," or those "dealing in the shade"—in other words, by wizards. The worship of departed ancestors is the kernel of their faith. The shadows of the dead roam everywhere, haunt the hamlets and enter into every activity of the living. They are seen only by the wizards, who communicate with them and proclaim their words. In some families the shades of the dead are always present, for it is the custom to bury the dead within the home. Near most villages is a spot, such as a ledge of rock or an old baobab tree, where the spirits of the departed are believed to abide.

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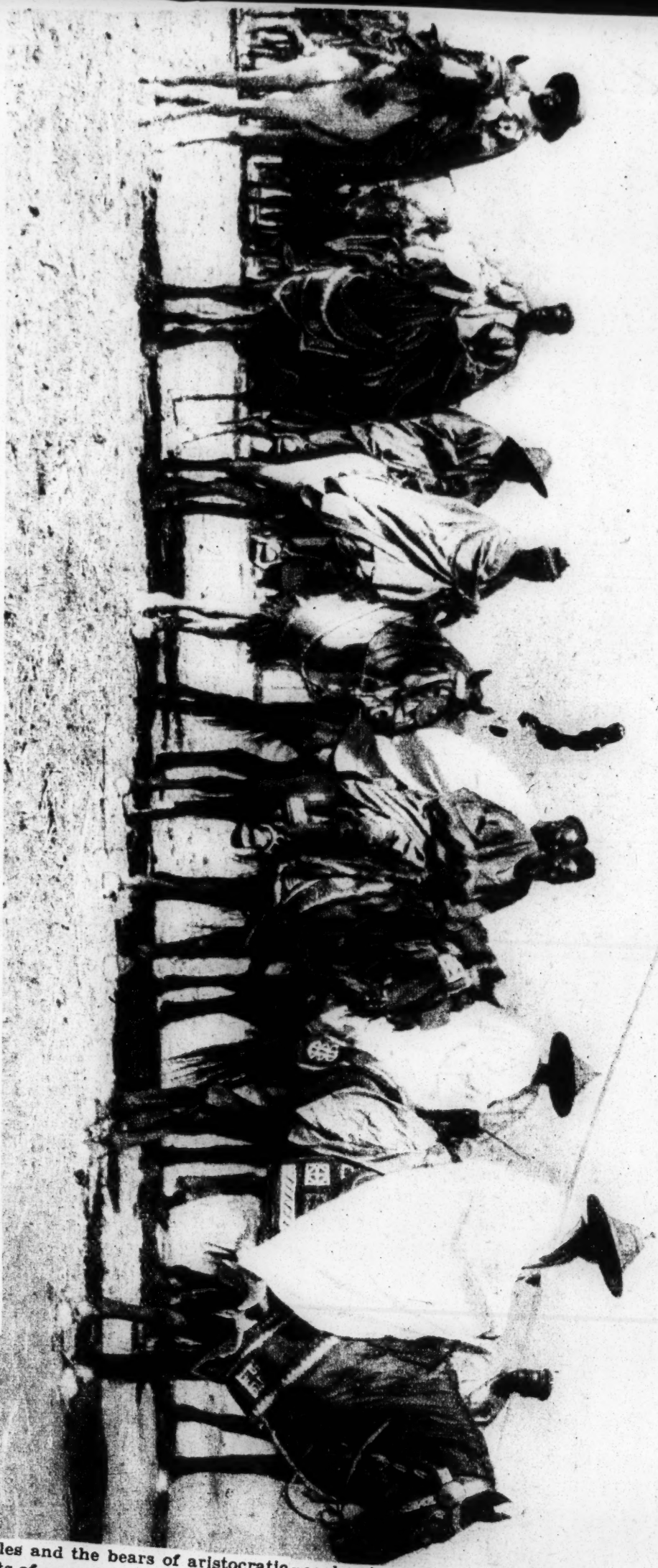
when the man-beast was growing into a thinking creature. Perhaps the cave man had a dream in which he saw his dead grandfather standing before him. Out of some such experience may have come the first nebulous notion of the soul and of life after death. Along with the idea of immortality came fear of the spirits, and then efforts to propitiate them with offerings and rites and prayers; and so a religion was born.

Cut of this primitive cult arose totemism and fetichism. Totemism is the belief in a relationship between man and animal. This strange conception may also have originated in a nightmare. The early savage came across fearsome monsters in the jungles. In his dreams he remembered them. Perhaps he saw, in a vision, his grandfather, and then, suddenly, in the grandfather's place, one of these

menacing animals of the forest or perhaps a peaceful animal of the kraal. Could the simple mind of the primitive man arrive at any other conclusion than that his ancestor and the animal were one? A step further and the animal became the totem.

In my wanderings in Africa I met hundreds of natives whose totems were embodied in the hippopotamus, the crocodile, the lion, the panther, the hyena, while others revered the partridge, the antelope, a fish or a tiny bird "booro" that foretells a storm. Now and then, when I was hunting a hippopotamus, my tracker happened to be the "descendant" of a hippo and would try his best to lead me away from where my big game might be feeding. In buffalo hunting I experienced the same sort of thwarting. Once when I was after a lion my tracker, whose late lamented father was now a lion, frustrated my plans by frightening away my prey before I could come within range of it.

The lands do a thriving trade in the golden calf of Baal and the little earthen images to which countless other images of com- the spirit of a dead ancestor is supposed to mediate between man and some omnipotent power of the far away and high above. Here we see idol worship in its most elemental form. Long before of the bulls, the griffons, the



eagles and the bears of aristocratic people. Among the Moslem sects in the land of Mzab, at the edge of the Sahara, there is one called Aisaua, whose witches still practice the conjuring tricks of the ancient Astarte-Tanit cult and utter invocations that begin, "Astarte Barakat," meaning, "Astarte, thou blessed one." The tatoo on the forehead of the women of many tribes, showing the moon set between the horns of a bull, can also

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Near Dakar, and near St. Louis, Senegal, were Carthaginian colonies in times of old. There the negroes for centuries have found earthen figures representing As-tarte, and busts having distinct Semitic features. In hair-dressings, beards and head-coverings these objects resemble those that have lately been found in the excavations at Carthage and in Phoenicia. These figures have long been fetiches among the negroes. The full-moon dances and the matrimonial ceremonies found today in the Soosoo tribe are undoubtedly traceable to the Astarte cult.

The divine trinity of Egypt remains unchanged in the mythology of some tribes in the Sudan. The word "Hor" or "Har," presumably derived from the Egyptian "Horus," is still kept by aristocratic families as having sanctity and importance. One tide of migration from the land of the Nile brought with it the Egyptian sun god, Ra, and we find the fetich Ragun today in the Fouta-Djallon Mountains. But sun worship is rare today in Africa, for the sun on either side of the Equator is regarded as a demon, the enemy of the people.

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HERE and there along the west coast are traces of the ancient Roman cult of Demeter and Persephone, and we remember that Rome once established towns in these parts. The jungle reclaimed them hundreds of years ago. Hither, also, came Christian missionaries in the second and third centuries. One Christian colony was founded in Sfax, in Tunis, and Catholic investigators have found vestiges of that early outpost of their religion, planted in that wild land by the direct disciples and followers of the apostles.

From Sfax the Christian gospel spread over much of the northern part of Africa. There is said to be no doubt that all the leading peoples of that vast land were Christian in the eighth century. Today the crosses with which the women of the Berbers and the Tauregs mark their foreheads bear witness of it.

There arrived from Asia an apostle of the Prophet Mohammed, Sidi Akba by name, and laid all Northern Africa waste with fire and sword as far as Sale, on the Atlantic. Here Sadi Akba rode his horse into the ocean and, when the



This African Chief and His Retinue Use the Tribal Sign of the Fish

waves stopped him, lifted his weapon toward heaven and cried: "Thou seest, mighty Allah, it is the sea alone that prevents me from spreading thy teaching over all the earth!"

The mission of this Mohammedan eradicated Christianity from that part of Ethiopia, and there remained nothing of that once thriving religion among the tribes, Berber or black. It is noted that the negroes today readily accept Christian teaching and are quick to understand it, though they forget it as quickly when the leaders of their faith disappear.

I shall not soon forget the divine service held on Christmas Eve at Konakry, where the praying congregation consisted of negroes of the Soosoo tribe, wearing on their chests the sign of a snake. It was a sultry night. Millions of stars were glittering in the sky, the ocean was murmuring, and in the distance, by the lighthouse on the Tamara Isle, a steamer was roaring, as if clamoring to be admitted on that traditional, mystic night into the harbor.

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THE service was held in the church gardens by the Bishop of the Order of the White Fathers. Electric garlands illuminated the garden, and the

branches of orange trees formed a canopy. Crowds of people in European dresses or in new white jackets filled the garden. A black organist played; little negro children dressed in surplices busied themselves at the altar; a well-organized choir sang with dignity and eagerness, and the crowd joined in, repeating the Latin words of the Psalms.

The natives prayed fervently, some from French prayer books, others fingering the beads. They raised their glowing eyes full of abandonment toward the figure of Christ on a wooden cross or gazed at the carved Madonna. Black Christian women dressed in white garments, touched by the mystery of this moment, stepped forth to take the holy communion and fell prostrate before the altar. The occasion was elevating, permeated with a mysticism long forgotten in the temples of civilized countries.

I thought I could divine the thoughts of those women, so moved on receiving the visible particle of the invisible God. That God has established a law long unknown here, a law which unites one man and one woman for life and assures the woman respect under the roof of her husband unto death. How could these serfs do else than love this God who shattered the fetters of their slavery?

Perhaps I could understand also why those black men worshiped Christ, because I could not see here the haughty, dignified countenances of the elders and descendants of ruling families, neither could I discover any of the free, rich farmers and shepherds from the jungle of the hinterlands of Guinea, nor those from Futa-Djallon. These people here before the altar beneath the dark canopy of boughs were former slaves and their descendants, deprived of every right by their countrymen, people homeless and defenseless, whom this Saviour desired, as it were, to embrace with His outstretched arms, to pour words of love and succor into their hearts and to herald His redescent upon earth. These faithful, believing multitudes of black Christians could feel this miraculous mysticism as no one else; for they were poor in spirit, destitute, downtrodden and defenseless.

But free men of the jungle and those of the African mountains are reluctant to seek protection under the cross of pain and redemption. The native identifies Christianity with the white man who has terrible, thundering firearms, who can cut off diseased members of the body without killing the man, speak over far distance, shift from place

to place without a horse by simply sitting in a car that has no harness, fly through the air, swim across the ocean, handle lightning and thunder and make slaves of all the peoples.

The Christian Nazara is a wizard to be feared, say the negro Moslems. The black tribes even hate the Christians for undermining their traditional life. The Christians preach monogamy, but the climate and the conditions of life speak for polygamy. How else can the tribe be maintained in numbers and how else can the supply of field workers and domestic servants be kept up? Some missionaries and some politicians understand the situation, and the suggestion has been made by the politicians, at least, that polygamy should be legalized.

Again, Christianity would do away with slavery, and it teaches equal rights as between rich man and poor, owner and slave. Islam, which makes no great objection to polygamy, slavery and the rule of the strong, is much more popular with the negro gentry. It is my opinion, set down for what it may be worth, that if the time ever arrives when Christianity prevails to set free the African slaves and to give each man an independent land holding, all those set free will speedily resort to polygamy, to Islam and to the religious practices of their forefathers.

As I see it, there is only one hope for Christianity to establish a firm footing in this part of Africa. European civilization must do the work—provided it has not fallen to pieces itself before that time arrives. When medicine reduces the child mortality and teaches the natives to fight sickness; when there are railroads and motor roads; when enlightened agriculture has changed barren soil into fertile and introduced modern tools and methods, then, and not until then, will polygamy and slavery disappear and the Christian faith take root.

But we have to admit that for the present the conquering religion in Africa is that of Mohammed. Thanks to its understanding of the needs of that part of the world, and thanks to the influence of powerful old families such as once ruled the State of Gana, Mohammedanism is sweeping the continent, up through Egypt, down along the Atlantic and across the Sahara into the heart of negro land.

Islam agents are streaming into French and British Africa, disguised as merchants, drivers, caravan guides and shepherds. Among

And so to the Olympus of the jungle are added Allah-Akbar and his prophet, Mohammed.

they are sham prophets, agitators of the fighting Pan-Islamism; men who call themselves "Swords of Allah"; and there are political spies as well. In those mysterious mosques of half-savage Africa men are yearning for the time when, as they say, the East shall revenge itself upon the religion of the West

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Racial Characteristics—1928

The "Psychology" Quack.

For the past ten years or so the word *psychology* has been made to do double duty. It has become a fashion, not to say a *sine qua non*, to solve every problem according to "psychology". We used to employ, or try to employ, common sense. Now we are urged on every hand to resort to "psychology" or "new thought" or some other dubious cure-all for human woes. It is to be understood that we are not now spending psychology as taught in first-class universities on the professors—that is, a horse of a different color from the little donkey of "psychics" that trots impudently to the fore and tries to deceive the unwary with his solemn demeanor and loud voice.

An entertaining account of the manoeuvres of this energetic scamp is given in the current *Mercury* magazine by J. V. D. Latimer under the title of *Putting the Psyche to Work*. Mr. Latimer describes some of the famous "Schools of Psychology" which flourish in a number of American cities, notably in Chattanooga, Jacksonville, Los Angeles, St. Louis, Sea Cliff, L. I., and even in sophisticated New York. They are duly licensed and do a thriving business says the writer.

This new quackery has its trade journal, *Psychology*, edited by Dr. H. K. Miller, in which he gives the following interesting information:

Psychology is the popular by-word of the day. . . . Thousands have been healed of sickness through the power of this new teaching. Over a million converts have been made since the popular propaganda was launched some fifteen years ago. Psychology Clubs are springing up in all our cities. Front-page space is given in the newspapers to discussions. Scores of books are being written. Hundreds of lecturers are spreading the message far and near.

In Winston Salem, according to the *Mercury* article, flourishes a "Psychic" institution conducted by Prof. Junius G. Harrison, P.Sc.D., in which the following courses are offered: Eugenics, Massage, Beauty Culture, Character Analysis by Astrology, Palmistry and Phrenology, Touch Typewriting, and Bricklaying—and these are only a few of his "psychic" subjects.

But such versatility as Prof. Harrison's is not common. Most of the new "psychologists", says Mr. Latimer, are specialists who deal in only a few items. He thinks the Taylor School of Bio-Psychology at Chattanooga is the greatest of the new psychic institutions, and he quotes as follows from the eminent Dr. Taylor's illustrated bulletin regarding his institution:

It is scientific. It knows how to get results, and gets them. It can get them again and again. It teaches others how to do so. It carries the student through a course of self-study and self-discipline in the principles and laws of life and mind which heretofore have been unknown to him. By doing so he becomes a veritable

bio-psychological human engineer.

The mastery of Taylor's Bio-Psychology makes all branches of . . . psychology clear, lucid, easy, practicable and effectual, and it enables one to become dominant over all the old, and creative in all the new branches of the science.

Dr. Taylor offers to teach pupils 60 different kinds of psychology; among which he lists such esoteric novelties as Perceptual Psychology, Apperceptual Psychology, Emotive Psychology, Senescent Psychology, Historical Psychology and Hypoanalytic Psychology. Dr. Taylor claims in his circular that bio-psychology has great healing powers. Here are a few of the many things it has cured: Arterio-sclerosis, asthma, defective vision, kleptomania, domestic troubles, insanity, deafness, goiter, dementia praecox and panic. A Taylor alumnus is quoted as writing: "I received the diploma, and it is fine. . . . Have removed two goiters."

The charge for these courses, according to Mr. Latimer, runs anywhere from \$3.00 to \$150.00, and usually when the first installment is sent into the "School" or "Institute", or "College", the sucker receives by return mail a four or six or eight page questionnaire on which some of the questions may be: "Are you a success? Is your skin clear? Is your nose long, short, pug or hooked? Are you bald? Have you a sex problem? Give particulars. What is your custom in regard to baths? Do you have headaches? Where?"

Of course it is useless to warn the public against such forms of quackery because a certain percentage of the public dearly loves to be victimized by this species of quack. There is a type of mind now, just as there has always been, that seeks refuge from its problems and annoyances in any haloed nostrum that is offered it. Either too lacking in mental independence, courage or energy to seek knowledge at the sources that are recognized by men of science as reliable, or too inexperienced to know the difference between the real and the spurious, these poor seekers after solace fall willingly into the nets of the "psychic" fishermen. The latter know just enough about the laws of psychology as interpreted by first-rate men to recognize the cravings of undeveloped and dependent mentalities and to cater to them and trap them.

AN OPEN DISCUSSION FLORIDA SCHOOL SCANDLE

Thomasville, Ga., April 10, 1928.

Editor Thomasville Press,
Thomasville, Ga.

Dear Sir:

We have before us a pamphlet by Messrs Pitchard & Tatum of the Florida Purity League, at Tallahassee, Fla. This pamphlet is entitled *psycho-analysis or "Filthy Dreamers"* and other *Insidious Teaching under the guise of "Science in Tax supported Institutions of Learning."*

As we understand the Purity League charges the management of two prominent colleges in Florida with having allowed certain books to creep into the libraries and school rooms of these institutions, some of them to be used as text books whose authors teach and advocate doctrines which are calculated to undermine and destroy the very foundations of our religion and government. It appears that the League has investigated these books very thoroughly and has taken great pains to enlighten the public with the nature of these books from which they quote numerous passages in this pamphlet. Most of these passages are so vile and obscene as to be barred from public print, but we are taking the liberty of quoting just a few of the mildest of these which indicate the doctrines taught. From page 11, text book by E. A. Ross—"The evolutionary origin of our race supplies the missing key to the conflicts between instinct and reason, between impulse and purpose which were puzzling so long as man was supposed to have been turned off at a single stroke by the Creator." Page 20, Library book on Sociology—"When our antirepoid ancestors rose to the erect position that was progress, and it gained us the use of our hands, but lost us our tails and much else that is more regrettable than we are always able to realize, etc., etc." From same book, page 21—"Most of the criminals and outcasts have been taught in the Church schools." (Referring, I suppose, to our Sunday schools.)

From a history of H. G. Wells, page 21—"Jesus was a penniless teacher who wandered about the dusty, sunlit country of Judea living upon casual gifts of food, yet he is always represented clean,

combed, and sleek in spotless raiment, erect and with something motionless about him as tho he was gliding through the air, this alone has made him unreal, and incredible to many people who cannot distinguish the core of the story from the ornamental and unwise addition to the unintelligently devout."

From library book on Sociology by Russell, page 26—"As religion dominated the old form marriage, so religion must dominate the new, but it must be a new religion based upon liberty, justice, and love, and not upon authority and law, and Hell fire." From book by Bernard Shaw, page 28—"The fact that a believer is happier than the skeptic is no more to the point than the fact that a drunken man is happier than a sober one, etc., etc." From same book, page 29—"I grant you I know a great deal more about politics than Jesus did, and can do things he could not do. I am, etc., a person of much better character and standing, and greater practical sense, etc." From page 42 I quote as follows: "They get poor Jesus because he was given to irony. . . . If he could come back to life, and see what men have done with his little joke about the face of Caesar on the Roman coin, I think he would drop dead." From same page, "But now the Social Revolution is coming, coming upon swift wings—it may be here before this book sees the light, And who knows but then we may see in America that wonderful sight we saw in Russia, when Christian Monks assembled and burned their Holy Books and petitioned the State to take them in as citizens and human beings."

I am not quoting any of the putrid filthy stuff given in this pamphlet and taken from some of these books as you can't afford to publish it. The amazing thing about it all is how can our teachers bring themselves to the point of allowing such books within the reach of their pupils. I can't see where they have any place whatever in the education of the youth of our country. Certainly they do not inspire toward the higher and nobler things of life. One would wonder how these books got into these schools since its a violation of law to send such stuff

through the mails.

But I will copy one or two more quotations as follows: Listen to the daring of this one from page 53,—“I often think that the only reason why the Bible is permitted to pass through the mails is because hardly anyone ever reads it.” And then from same page. “Since the crossing of sound strains from different races is biology sound, we contend that well endowed Italians, Hebrews, Turks, Chinese, and NEGROES are better materials out of which to forge a nation than average Nordics (Meaning white people). Were it not for the traditional popular prejudices America could do no better than to make of itself a world assylum for persons of superior quality regardless of race or color.” Next paragraph omitted but read this one. “Negroes, as a race, may be inferior in general intelligence to whites, but certain negroes are distinctly superior to most whites.”

While this writer names no specified persons of superior quality, yet he favors nullifying our immigration laws and opening the country wide open to all nationalities. Suppose we did so. America would then become some conglomeration. Our government already has its hand full trying to keep out the riff raff from foreign countries.

Some of the numerous passages quoted from these books are so extremely obscene, that its hard to conceive of the type of teacher who would allow such books in their libraries much less placed in the hands of pupils as text books and especially in the hands of girls some of them perhaps of immature age, and the exposure of the matter by the League has stirred up a scrap in Florida.

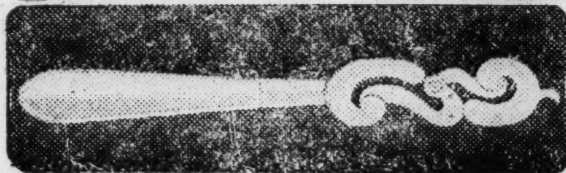
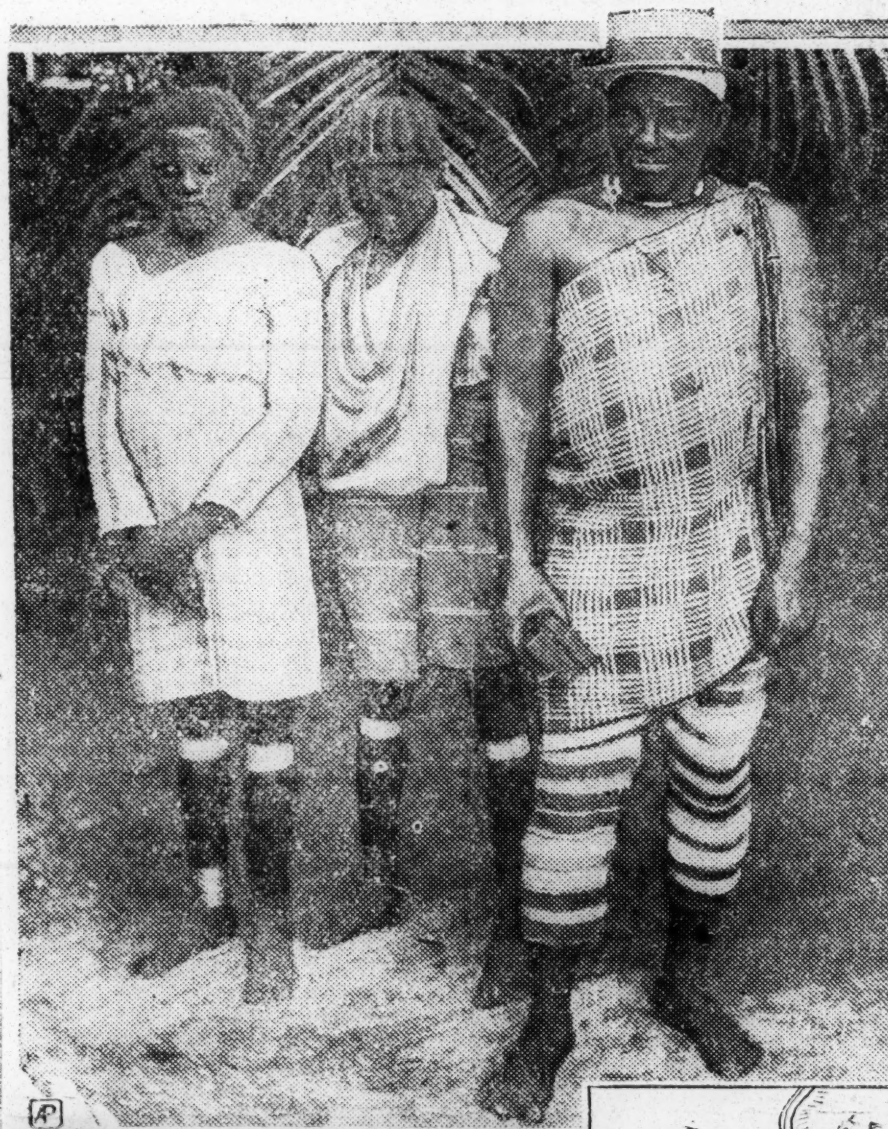
The matter was of such grave importance that Senator W. J. Singletary, of Mariana, Fla., introduced a resolution in the Florida Legislature last Summer which passed unanimously, branding these books as “inimical to good morals and healthy thought” and urging action toward purging these colleges of all such nooks. From page 5, I quote this in regard to the Singletary resolution: “Immediately following passage of the Singletary resolution the Florida State News, through its editorial columns, made a most vigorous attack on Senator Singletary. This paper, seemingly the mouth piece for those in authority at the college, has on its editorial staff, one Friedrich von Falkenberg, husband of one of the Professors of Psychology at the college.”

We copy this with no intention to criticize the von Falkenbergs. We know nothing of their religion or politics, but the name hasn't the ring of such names of Washington, Jefferson, Jones or Smith.

CHRONICLE

Califiro Cal
JUN 2 1928

Scientists to Study Old African Culture in South America



Culture of the bush negroes of Dutch Guiana who preserve their African customs in the jungles of another continent will be studied this summer by Dr. Morton C. Kahn, Cornell bacteriologist and Dr. Melville Herskovits, Northwestern university anthropologist. Above is a group of the negroes and below is an example of their handicraft, an implement for stirring food. The map shows the geographical relation of their new home and the old.

By JOHN L. COOLEY

NEW YORK, June 2.—A bacteriologist and an anthropologist are sailing for Dutch Guiana in June to spend the summer among the Djuka, or bush negroes, an interesting people whose descent from virtually pure African stock has implanted in the South American jungles a culture strikingly similar to that of primitive tribes in the Dark Continent.

The two scientists are Dr. Morton C. Kahn, associate in public health and preventative medicine at Cornell university medical college, and Dr. Melville Herskovits, associate professor of anthropology at Northwestern university.

Dr. Kahn, who will be paying his second visit to the Djuka, will travel as leader of the Myron I. Granger expedition for the American Museum of Natural History. He spent several weeks among the tribesmen last summer, observing their customs, studying their language and gathering data on the tropical diseases that afflict these proud and independent blacks.

The bush negroes of Dutch Guiana offer unusual opportunities to the ethnologist and anthropologist. The 16,000 tribesmen now living an independent existence on the banks of the Surinam, Saramacca and Marowynne rivers are descendants of the African slaves who revolted against the Dutch colonial planters beginning in 1749 and set up a community of their own in the tropical forest. The Dutch authorities, unable to conquer the rebellious blacks in a long series of wars, finally agreed to their complete political autonomy.

Left to themselves, the Djuka promptly cast off all traces of their enforced contact with the whites and became primitive blacks whose culture has definite West African characteristics. Their art, their methods of hunting, fishing and farming, their religious and social customs, all reflect the background of their ancestry. They use the white man's firearms, obtained by trading, but they have no use for his civilization and such white visitors as find their way to the river villages are tolerated rather than welcomed. In language alone do the Duka pay tribute to their comparatively brief association with Europeans, for their speech, called “talkee-talkee,” is a mixture of

English, Dutch, Portuguese, French and a corrupt West African dialect. Perhaps the strongest tie that binds these self-reliant blacks to the land of their ancestors' origin is their art.

ROCHESTER, N. Y.

JUN 19 1928

Negro Has Good Skin

In a world which is dominated by whites, colored races, and more especially the negro, find the hue of their skin a handicap in and of itself, aside from all other contributing factors.

Yet it is by no means certain that a black skin is inferior to types having less pigmentation. A bulletin of the Metropolitan Life Insurance Company says on this point:

It is certain that the skin of negro is more resistant to certain micro-organisms than that of the Caucasian. Hence, he is relatively immune to acute abscesses and infections of the connective tissues of the skin. He does not have boils so frequently; venomous bites and stings have less effect upon him and he has much less dermatitis arising from traumatism. Cancer of the skin is rare among negroes, suggesting that perhaps the heavier pigmentation and the more pronounced secretory activities of the sweat-glands offer greater protection against malignant dermal growths than obtains for the Caucasian.

Thus a black skin, as such, has points of superiority to a white skin, although that knowledge may not help much in meeting the hard question of race prejudice.

HERALD
JUN 2 1928

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POST
CINCINNATI, O.

Health Service

Racial Choice Theory in Colors Denied

By Dr. Morris Fishbein

THERE are all sorts of superstitions as to color preferences by persons of various races.

It has been said that the American Indian was much inclined to red-colored objects, the negro race has presumably a preference for bright and gaudy colors, and it is reported that among some races white is worn as a sign of mourning and black as a sign of joy. Like many other commonly accepted statements, there seems to be but little basis of fact for the views on color preference.

Elizabeth B. Herlock, psychologist in Columbia University, determined to make a careful study of color choice among various races. Thomas R. Garth, who investigated the problem among the Indians, found that full-blooded Indians prefer red, blue, violet, green, orange, yellow and white in the order mentioned; whereas, white persons chose blue, green, red, violet, orange, yellow and white in that order.

In a study made of white and negro children in New York public schools it was observed that there were no differences between white and colored children in color choice, and the same applied to adults. The colors most often chosen as favorites by both white and negro children were blue and pink; black, brown and grey were least chosen.

Blue was the first choice with children in both racial groups, although negro boys chose the blue more often than did white boys. Pink was second choice for girls in both groups, whereas boys chose violet second and purple third.

A study of the children revealed that the white children conformed more definitely to certain choice than did the negro children.

The survey discounts a popular belief that negro children have a greater tendency toward bright colors than do white children.

Native African Women Die For Each Other Fighting a Crocodile

In its issue of February 2, 1928, the Journal of East Africa carried the following story:

Livingstonia News, the magazine issued by the well-known Livingstonia Mission of Nyasaland, gives the following account of native pluck and self-sacrifice when face to face with a crocodile.

"In November, 1925, a native woman of Bandawe went down to the river to draw water. She pushed aside the tall reeds, stooped down, and began to fill her waterpot. But she never filled it. A pair of huge jaws suddenly rose from the water, and seized her arm near the shoulders, and sharp teeth bit and crunched through flesh and bone. A few seconds later a woman was standing on the bank in agony, while a crocodile swam across the shallows. In its mouth was a woman's arm.

"The daughter of the injured woman, knowing the place where her mother had gone for water, had followed her. As she came near she heard a commotion among the reeds; then she saw the ed, immediately dropped the arm and she jumped to the conclusion that the brute was carrying off her mother. Though she was without a weapon, the young woman plunged in at once to the rescue.

"The crocodile, on being attacked, immediately dropped the arm and seized the girl. The unequal struggle would have lasted only a few seconds; but the mother had quickly taken in the situation. One armed, bleeding to death, and with no weapon in her hand, she rushed into the river to rescue her

daughter. The crocodile was easily more than a match for both, and inflicted terrible injuries; but the noise brought out the villagers, who beat the brute with poles until it let go its victims and escaped.

"The rescued mother and daughter, each suffering from dangerous wounds about the body, were taken with all speed to Bandawe Hospital, where the mission doctor did all in his power, but he was unable to save them. Within two days of their admission, and reported by no newspaper, the African mother and daughter died for each other."

*White Women Desire
That "Bronze" Effect*

NEW YORK, Feb. 23.—(By P. N. S.)—An internationally-known beauty culturist recently said in an address to a woman's club composed of New York's "400" that in recent years the best dressed and most lovely women throughout the world have gone in strong for the "Bronze Effect in Beauty."

The sophisticated beauty, she who makes use of every possible means to produce a striking effect in her appearance, is taking up a new and fascinating mode of make-up. This innovation first made its appearance in France three years ago. It immediately gained vogue in Lido, where rich American women mingle with German and Italian aristocrats, among the cosmopolites of Biarritz, with the sporting crowds of Deauville and the smartest of English sojourners at Le Torquet.

The news of this wonderful effect in appearance was hardly out before the ever alert American women of culture and refinement, at their fashionable winter resorts, began taking it up. Now the ultra-modern women are beginning to use it in all of our big cities and in fact in practically all of the smaller centers where smart women strive to make the most of their beauty. She finally said, "I predict the bronze effect is going to have a permanent place among beauty fashions for many seasons to come."

"This new make-up gives one a regular beach bronze appearance. It is a sort of a sun-tan, midway between the most becoming kind of sunburn and a flattering tan."

Many chic wealthy women who are now displaying such beautiful coats of coppery tan, without having ever been near the Southern beaches, are said to obtain it through the use of face creams and powders put on the market by firms for Negro women. Among those

who lead in this particular are: Overton Hygienic Company of Chicago, Pyramid Products Company, and Bronze Beauty Company of Pittsburgh, Madame Walker of Indianapolis and Poro College of St. Louis.

The women buy the powders and creams put up by these companies and can produce this coppery effect to wear with their street clothes, and it is really as flattering and becoming to them as health itself. Many of these wealthy white women wear this complexion in the evening, but others, especially those who like variety, are becomingly

tanned in daytime, and for the evening have a clear, transparently fair complexion with their ballroom decollette.

SUN
BALTIMORE, MD.

Learned Disquisition On A Substitute For "Ain't."

TO THE EDITOR OF THE EVENING SUN:
Sir—In your issue of January 4 you make merry over the word "ain't" and suggest "enty" of the Gullah Negro dialect as a substitute. If, as you suggest, the word "enty" is elastic enough to embrace such unrelated notions as "how about it" and "what the hell," its advantages are obvious. But I seriously doubt whether its circulation will ever be as wide as, for instance, that of "how come." Another phrase of Southern origin: "enty" sounds too much like "ain't he," one of the very phrases it would replace.

Your editorial implies that we have no equivalent in English of German *nicht wahr* and French *n'est ce pas*. It is true that am I not, is it not, are we not are objected to as cumbersome phrases out of keeping with the general practice of English-speaking people of making short-cuts whenever possible.

Why not use the negatives we already have for this purpose? In fact, it is being done. In the feature article of THE EVENING SUN for January 18 Mr. Donald Kirkley writes:

Our immediate ancestors were often unfair and they played too rough, but they had a lot of fun, no?

This "no" will not strike the average reader as strange: he is already used to an analogous affirmative ellipsis, as in

Johnnie, get me a drink, yes?

But I think we can improve upon Mr. Kirkley's "no" by way of using "not." This has the merit of being a bona-fide member of the longer expression for which it is the ellipsis—namely, "is it not," or an allied expression. I have heard "not" used this way many times in the Middle West, especially among German-Americans. Here are typical cases:

I am a clever fellow, not?
He is your cousin, not?
We are in the lead, not?

Here the word "not" replaces, indifferently, "am I not," "is he not," "are we not," etc.

So, you see, English already has two words (besides *enty*) for use as a negative end-phrase of appeal following a statement, and the door will probably continue to be slammed in "ain't" face.

E. E. ERICSON.

Baltimore, Feb. 2.

What Other Papers Say

THE DANGER OF RACIAL DYKES

Ellsworth Faris, in Christian Science Monitor.

It is not only natural and normal for a people to value their own civilization; it is clearly defensible and socially valuable. He who has no pride in his own people will lack a certain stimulus to noble action which can hardly be replaced by any other influence.

But it is one thing to value what we have and to aspire to greater achievements racially and nationally, and quite another matter to insist that our particular stage of culture is not only good but that all differing ones are dangerously inferior.

The popular suggestion, following the post-war reaction in America, that we set up dikes against the rising tide of color and race, hardly with the people who are different from us, contains a certain fallacy which is implicit but needs unequivocal statement.

Disguised by other minor considerations, the essential character of the agitation did not clearly come to the consciousness of the American people when they voted on the various immigration measures of the after-war period. But in its essence the argument, as stated by the active extremists, amounts to this: We are a superior race; our superiority is due to our civilization; our civilization is the result of our superior germ plasm; this germ plasm is in danger of extinction; in order to preserve this civilization we must fight, contend, oppose and starve out the peoples who are weaker than we.

But, really, the superiority of our civilization has all along been assumed to lie in no small measure in our humanity, our sympathy, our Christianity, our conception of brotherhood, of liberty, equality, fraternity and goodwill. And the paradox that we are asked to think of amounts to this: We are to repudiate our civilization and act barbarously in order that we may survive.

RECORD

Cuero - Tex
MAR 6 1928

One of the surest ways to get a line on conditions in a town, is to travel down through the colored section of the town on Sunday afternoon. If conditions have been bad and money tight, these matters will be reflected in that part of town, and if conditions have been fairly good, that section will be among the first to reflect some of the prosperity. A Record representative had occasion to drive down West Main street Sunday afternoon and the colored people gave indications that times haven't been bad for them in Cuero. The oil mill and compress pay rolls and money paid the colored turkey pickers last fall and winter, the gin pay rolls and all that contributes to the welfare of laboring people came through pretty well and colored people bought new homes or repaired old ones and bought new clothes and cars to show that they believe in enjoying themselves today, and letting tomorrow take care of itself. As a rule colored people are free spenders and when they have money to put into circulation, business is usually right good.

Women Of Bandawe Brave Attack Of Huge Crocodile

Livingstonia News, the magazine issued by the well-known Livingstonia Mission of Nyasaland, gives the following account of native pluck and self-sacrifice when face to face with a crocodile:

"In November, 1925, a native woman of Bandawe went down to the river to draw water. She pushed aside the tall reeds, stooped down, and began to fill her waterpot. But she never filled it. A pair of huge jaws suddenly rose from the water and seized her arm near the shoulder, and sharp teeth bit and crunched through flesh and bone. A few seconds later a woman was standing on the bank in agony, while a crocodile swam across the shallows. In its mouth was a woman's arm."

"The daughter of the injured woman, knowing the place where her mother had gone for water, had followed her. As she came near she heard a commotion among the reeds; then she saw the crocodile making off with the arm, and she jumped to the conclusion that the

brute was carrying off her mother. Though she was without a weapon, the young woman plunged in at once to the rescue.

"The crocodile, on being attacked, immediately dropped the arm and seized the girl. The unequal struggle would have lasted only a few seconds; but the mother had quickly taken in the situation. One armed, bleeding to death, and with no weapon in her hand, she rushed into the river to rescue her daughter. The crocodile was easily more than a match for both, and inflicted terrible injuries; but the noise brought out the villagers, who beat the brute with poles until it let go its victims and escaped.

"The rescued mother and daughter, each suffering from dangerous wounds about the body, were taken with all speed to Bandawe Hospital, where the mission doctor did all in his power; but he was unable to save them. Within two days of their admission and reported by no newspaper, the African mother and daughter died for each other."

STAR KANSAS CITY, MO

APR 29 1928
Teeth of All Races Alike

Scientific evidence that all men are brothers, and all descended from a common ancestral stock, can be found even in the pattern of their back teeth. At the recent meeting of the American Philosophical Society in Philadelphia, Dr. Milo Hellman of New York reported the results of his studies on racial characters in human dentition. He has examined the pattern of the lower back teeth of American and European white races, African and American Negroes and Asiatic mongols.

"Even with the widest range of variation," he said, "this pattern may be traced through intermediate stages to a fundamental type, called the Dryopithecus pattern, which is also shared by the anthropoid apes. Certain changes are becoming apparent which tend to modify the primitive Dryopithecus pattern in both man and apes."

The Dryopithecus to which Dr. Hellman referred was a man-like ape, long since extinct, whose fossil remains have been found in Northern India. Its molar teeth were marked in a peculiar cross-like pattern.

NEW YORK HERALD

AUG 3 1928

Dialect Hunter Gets 7 Varieties On Phonograph

Dr. Greet, of Columbia, Disappointed When Cape Cod Man Fails to Appear

Philadelphian to Help Out

Unspoiled Speech Flavored With Pennsylvania Dutch

By Alva Johnston

Dr. William Cabell Greet, dialect hunter of Columbia University, got seven American dialects recorded in wax yesterday. These range from the Way Down East of northern Maine to the Gullah dialect, spoken by plantation Negroes along the South Carolina and Georgia coasts.

Dr. Greet was disappointed because a Cape Cod man failed to appear at the

Victor studio, 28 West Forty-fourth Street, where the phonograph records were made, but he brightened up when the manager of the studio promised to obtain an oldtime Philadelphian.

"That'll be fine. I've been very anxious to get a good sample," said Dr. Greet. The unspoiled Philadelphia accent is said to be very choice, because it is delicately flavored with Pennsylvania Dutch. Uncontaminated New York dialect on an earlier occasion was supplied to the scientist by a truckman who passed much of the formative period of his life on Tenth and Eleventh Avenues.

Runs Thin at Times

The stream of dialect ran rather thin at times yesterday because the seven recording artists were educated men who had polished away much of their early accents. To make the afternoon more interesting, the words selected for the dialect readings were not arranged one beneath another in columns, but were laid one after another in an animal story with a moral. This concerned a young rat whose indecision of character had fatal consequences. The tale of the fate-marked rodent was started by a fair-haired, blue-eyed young man from Tidewater, Va., who said:

"Once dere was a young rat who couldn't make up his my-end. When-evah thothah rats ast him ef he would like to go aout, he ud answer 'I don't know,' and when they sed, 'Would you like to stop at hoam?' he wouldn't say yes or no eether. He would always shirk makin' a cho-is."

South Carolina Heard From

The tale was then taken up by George J. Grice, of Charleston, S. C., who continued:

"One day his ant sed to him, 'Now luk heah. No one will eveh kayah fer you, if you carry on like this. You've no moah mine than a blade of grass. The young rat coughed and looked wise as usually, but sed nothin'. 'Don't you think so?' said has ant, stampin's with her foot, for she couldn't bear to see the young rat s'cole-blooded. 'I don't know,' was all the young rat ever answered, an' then he would walk off to think for an hour whether he should stay in his 'ole in the groun' or go aout in the loft."

Vermonters Does His Bit

A student from White River Junction, Vt., had a subtle New England dialect which registered mainly in vowel pronunciation and cannot be reproduced by the alphabet. He did his bit, however, by contributing "wahk" for "walk," "lahft" for "laughed," "ahl" for "all," "wahls" for "walls" and "enser" for "answer."

G. F. Jackson, of South Central, Ohio, made an effort to forget his education and brush up a strong Ohio dialect which he used in his youth. Some of his equivalents were "mine" for "mind," "then" for "than," "nuthin'" for "nothing," "doan" for "don't," "stampin'" for "stamping" and "couldn't" for "couldn't."

Once again education ruined H. E. Rollins, of Ellsworth, Me., who gave little aid to the great project of dialect preservation, with the exception of "cossly" for "coarsely" and "ratha" for "rather."

Missourian Performs Poorly

W. Y. McBurney, of St. Louis, was the poorest performer of all, because the lay audience could not detect a single variation from normal in the Missourian's speech. In extenuation Mr. McBurney said that as a boy he

invariably dropped his "g's," but that education had tagged them on to his participles. Mr. McBurney's case was an odd one because Dr. Greet detected an eastern Missouri accent a foot thick in him and told the man that he came from St. Louis before they had exchanged three sentences at an ordinary social meeting.

For the benefit of those interested in the rat story the paragraph allotted to Mr. McBurney follows:

"One night the rats heard a great noise in the loft. It was a very dreary old loft. The roof let in the rain, the beams and rafters were all rotten, so that the place was rather unsafe. At last one of the joists gave way and the beams fell with one end on the floor. The walls shook and all the rats' hair stood on end with fear and horror. 'This won't do,' said the chief. So they sent out scouts to search for a new home."

The words used in the story were selected chiefly because of their vowel nuances.

Master of Gullah Dialect

The star of the dialect show came on next. This was Samuel Stoney, a New York architect, formerly of Charleston S. C., and a master of the Gullah dialect. He proceeded thus with the rat tragedy:

"In de nite de scoutch (scouts) came back and say day have foun' a ole cup (coop) ef a bahn where day wud be rum and bode faw dem oal. At once de chief gee d'odah, 'Fohm cen line!' De rats crawl out uh day hole and stood on de flo' een a long line. Just den d'ole rat ketch sight ef nyung Grip. Date was de name ef de shuckuh (shirker). He ent in de line and he ent puzackly outside uh 'um. He stan' just by 'um."

"'Mek you ain speak?' ('Why don't you speak?') say duh ole rat closely (coarsely). 'Co'se you is comin'."

"'I dunno,' said Grip cahmly."

"'De idee ob it! W'y, you ain't ink is safe, is you?'"

"'I ain' so suddin'," said Grip. 'May-be de roof ain' come down yet."

"'Well,' say ole rat, 'we cahn waits foh you to jine us. Rite aboot face. Mahch!'"

"An' de hool line mahch outside of de loff wile nyung rat watch 'um."

Mr. Stoney said that the Gullah dialect contains a few survivals of an original African dialect, including the word "buckra" for white man, which also is used by the Negroes of Dutch Guiana who revolted from their masters two centuries ago and clung to some of their African culture. The original meaning of "buckra" is devil, according to Mr. Stoney.

Dr. Greet would allow the term "dialect" only to the Cape Cod and the Gullah manner of speech. He said those were the only two real dialects in America, other speech variants being subdialects.

The session ran out of dialects, leaving the rat story in a state of fearful suspense. It was ascertained later that it had an unhappy ending. The roof fell and the rat was killed.

Racial Characteristics - 1928

SCIENTISTS STUDY ORIGIN OF AMERICAN

International Congress
Americanists Meets at
Museum Here.

DISCUSS ASIATIC INFLUENCE

Dr. Uhle and Dr. Boas Disagree
on Theory of Derivation From
Across Pacific.

A scientific study of the origin and history of man in America began yesterday at the American Museum of Natural History, where the International Congress of Americanists held the first of a series of meetings, which will continue all week. About 100 anthropologists and archaeologists had arrived yesterday, and a total of 250 delegates from eighteen foreign countries, besides the United States, are expected during the week.

This is the twenty-third session of the congress, which was organized in 1875 to study the antiquity and development of man in the Western Hemisphere. It has met biennially except in war time. The present session is the third to be held in the United States, and the second at the American Museum of Natural History.

One of the most important contributions to the congress is expected to be a paper to be read on Saturday morning by Barnum Brown, paleontologist of the American Museum, describing his discoveries of fossils and spearheads near Folsom, New Mexico, indicating the existence of human beings there in the Pleistocene era, from ten thousand to twenty thousand years ago. The bison fossils were of an extinct species and the spearheads were made of chalcedony and jasper with a craftsmanship unlike that of the modern Indians, and equalled only by that found in Egyptian excavations, according to Mr. Brown. His discoveries were made during the past three Summers, but have not yet been formally reported.

Calls Evidence Important.
N. C. Nelson, curator of archeology at the American Museum, said yesterday that the Folsom evidence was very important, but it did not enable American archeologists to trace human life back as far in

America as European scientists have traced it in the Old World.

Dr. Max Uhle of the Academy of History, Ecuador, and Dr. Franz Boas, Professor of Anthropology at Columbia University, disagreed at yesterday's session on the theory that American aboriginal civilization was derived from an early Asiatic culture through migrations via Bering Strait. Dr. Uhle read a paper on "The Development and Origin of American Aboriginal Civilization," in which he asserted that all the American aboriginal civilizations developed from one original source in Central America, which in turn, he argued, was influenced by Asiatic culture.

Challenging this theory, Dr. Boas said that whereas the early American and Asiatic civilizations had many fundamental things in common, the higher development of aboriginal culture in Central America had been entirely independent of Asiatic influence. Dr. Melville J. Herskovits of Northwestern University reported his observations on a visit last Summer among the Bush-Negroes of Dutch Guiana, the descendants of African slaves who escaped from Dutch plantations in South America in the eighteenth century.

Guests Welcomed by Osborn.
A peculiarity of the bush-negroes he said, is that although a man may have more than one wife, the head of the family is the mother and the father has no control over the upbringing of his own children. A man, however, is regarded as the guardian of his sister's children. Dr. Henry Fairfield Osborn, President of the American Museum, who welcomed the guests on behalf of His-American scientists, said that the origin of man was the outstanding problem before science.

Contributions to the congress are grouped under biology, including anthropology, he continued, "have converged upon the most difficult problem—the personality, intelligence and spearheads near Folsom, New Mexico, indicating the existence of human beings there in the Pleistocene era, from ten thousand to twenty thousand years ago. The bison fossils were of an extinct species and the spearheads were made of chalcedony and jasper with a craftsmanship unlike that of the modern Indians, and equalled only by that found in Egyptian excavations, according to Mr. Brown. His discoveries were made during the past three Summers, but have not yet been formally reported.

At the election of officers yesterday Dr. Boas was chosen President, Mr. Nelson Secretary and George G. Heye of New York, had of the Heyes of the American Indian, was elected Treasurer. Dr. Osborn, Mr. Heye, President Nicholas Murray Butler of Columbia University and Dr. Franz Blom of Tulane University were elected Honorary Presidents for the session.

Dr. Osborn and the trustees of the American Museum held a reception at the museum last night for the officers, delegates and members of the session.

NEW YORK TIMES

SEP 6 1928

EXPLORERS RETURN FROM DUTCH GUIANA

Dr. Kahn and Dr. Herskovits
Bring Collection of Bush Negro
Objects for American Museum.

THINK TRIBES WERE AFRICAN

Believe They Are First White Men
to See Religious Dance of Natives
—Suffered Hardships on Trip.

Dr. Morton C. Kahn, representing the Myron I. Granger Expedition of the American Museum of Natural History, and Dr. Melville J. Herskovits, representing Northwestern University, returned yesterday after a two months' trip to study the Bush negroes, or Djukas, of Dutch Guiana. They brought back a collection of about 900 picturesque and historic weapons, household utensils, religious and ceremonial objects, clothing and ornaments. The objects of the trip were to obtain a representative collection of Bush negro ethnological specimens for the museum and to study the customs and practices of these people.

The social, moral, religious and political organization of these unusual people who revolted from the Dutch planters in 1750 and maintained their independence and their African culture was studied by the scientists. They said yesterday that they found many African customs, such as polygamy, the marriage of a widow to her dead husband's brother, the importance of the chief in settling legal disputes, and the presence of food taboos associated with a system of clans.

"An experience which we will never forget was the witnessing of an Obeah dance which was accompanied by chanting, beating of tom-toms and frenzied excitement," the scientists said. "The scantily clad natives, seized by the spirit of the drums and the gods of the place, with their faces painted with the sacred red and white clay, dashed about in the frenzy of their religious fervor. With razor-edged cutlasses they slashed out at random, foaming at the mouth, and destroying what came to hand, while others swam the dangerous rapids upstream, aided by their unnatural strength. This particular manifestation of religious ecstasy of the Bush negroes has never before been re-

corded as having been witnessed by white men."

"A widespread practice among the Djukas is that of skin decoration by cicatrization," the returning scientists reported. "A number of cuts are made into the flesh of the face, arm, back, thigh or abdomen with a sharp knife. Into these cuts finely ground charcoal is rubbed. The wounds are arranged to form a design of geometrical proportions, and when healing is completed these form a pattern of scar tissue welts. This custom of decoration is common among the women, and few have any claim to beauty without a pattern cut at one place or another upon their anatomy."

To make their study and to obtain the collection of native objects, which is soon to be exhibited at the American Museum of Natural History, the scientists had to overcome almost insurmountable difficulties and dangers, they said.

NEWS

CHARLESTON, S. C.

AUG 6 1928
If Negro Dialect is Wanted

If Prof. Cabell Greet, of Barnard College, really wants to record negro dialects, he should not waste time in getting his apparatus into the lower Combahee and the lower Santee. The old time negroes are going fast and the younger negroes do not talk the talk of their grandparents.

On the lower Combahee the negroes of rice planting years used a gullah differing from the gullah of the lower Santee. Ancient negro fishermen in the islands about St. Helena sound would not "onnerstan" negroes from the Santee delta and its neighborhood, or the negroes from the upper reaches of the Cooper.

Several years ago a Colleton man and a Georgetown man were of a launch cruising party in St. Helena sound. In the labyrinth of bold, marsh creeks off the Morgan river several old negroes were loitering under a tree near the water. The Colleton man, versed in the regional gullah, told the Georgetown man that he could carry on a conversation that would be in a language foreign to the Georgetown man.

The Georgetownian laughed at the idea, saying he could talk with the lower Santee negroes. The Colletonian hailed the group and the white bearded man who said he was a "rev'un" answered. An animated exchange went forward, the Georgetownian and two Charlestonians being lost. They were not "onnerstanning" a single phrase.

The negro dialect of Harlem is not the gullah of the Southern rice field on the Carolina coast. It may be related here and there, but Harlem's population is polyglot. Were stories related strictly in the old Combahee gullah few white persons would know what they were about unless a competent interpreter were at hand. Can Prof. Greet translate the simple run-together words in the greeting, "huccumyuncumtercumshum"?

Voodooism in Pennsylvania

Friday the thirteenth, walking under ladders, a black cat crossing our path, thirteen at a table, and other similar taboos play a part in the daily routine of millions—a very minor part in most instances, but still the memory of these foolish superstitions clings to generation after generation of even educated people. And there are various luck signs and portents as well as the omens of various kinds; and even in many who regard themselves as above the superstition atmosphere of the ancient past, there still remains a yearning for "fortune-telling," with prophecies of the sooth-sayer only half disbelieved.

Yet, with all these remnants of taboos and prophetic deliverances, it is seldom that an entire community gets caught in the net of ancient witchcraft in the fashion that has afflicted the people of York county, Pennsylvania. Of the unbelievable situation recently uncovered in York and York county, the *Houston Post-Dispatch* says:

The murder of a Pennsylvania backwoodsman in the course of a struggle to perform certain voodoo rites, and the revelation that belief in witchcraft is still strongly implanted in the minds of many Pennsylvania residents, serve as reminders that in spite of its marvelous progress in the realm of education America has not been emancipated entirely from the bonds of superstitious ignorance.

Not only in Pennsylvania but to some extent over the Nation generally the shadows of witchcraft and supernatural practices are projected against a foreground of machine age rationalism. Strange cults multiply. Cult murders claim attention persistently. Fanatic literature dealing with weird rites and practices finds its way through underground channels into thousands of homes.

Superstitious beliefs and practices are fostered secretly rather than in the open, and it would amaze many persons to learn the real extent to which these practices permeate society.

In America are perhaps 20,000 professional priests and priestesses of voodooism in its milder forms and crystal gazers and fortune tellers using one system or another. These devotees of the occult do not lack patronage. On the other hand they number among their patrons many persons of wealth, social prestige, liberal education, financial prominence, etc.

Superstitious beliefs are not limited by any means to the circles mentioned above, the active participants in strange rites. Vestiges of superstition linger in the minds of millions of citizens.

From a staff correspondent of the *New York Evening World*, it is learned that forces of the State of Pennsylvania are concentrated here today for a stupendous offensive against witchcraft, powwowism and voodooism that have flourished virulently in this city and in the hills of the surrounding countryside. And the *Evening World's* correspondent asserts that County Coroner L. U. Zech, of York makes the flat assertion, amazing as it may sound, that "at least half of the 60,000 residents of

the city of York believe in witchcraft," and has been converted into a tryout room where candidates are heard and judged. The performers are not permitted to talk entirely into the recording machine, but must speak or read a specially written piece.

Commenting on this extraordinary development in Pennsylvania, the Montgomery Advertiser says:

But what can be done about it? The coroner says these witchcraft believers won't help in the prosecution of pow-wow doctors for fear of magic reprisal. Their belief in sorcery is inherited for many generations that have gone before them. Black magic has prevailed in this county ever since the first tall timber was hewn.

York is an old community and has some wealth; it has a number of consequential industrial enterprises. But it has been a town for more than 200 years and boasts that the Continental Congress sometimes met there. There are good schools. Yet we are assured that half its population is crazily superstitious, and that in the nearby countryside, most of the people are so.

When news of the voodoo murder was spread there was general amazement that such a belief should still infect a group of people so far removed from a section where once voodooing flourished, but is now practically unknown. But not merely a group but thousands of persons in York county are victims of superstition. Some of us may live and earn, but evidently many do not.

COLUMBIA UNIVERSITY is making a collection of records of American dialects. At some future day the university may boast of a "hall of records." At least such is the hope of Professors H. M. Ayres and G. P. Krapp of the Department of English. The records are of the dialects imported into this country by English-speaking people who have come to our shores since the day the Pilgrims set foot on Plymouth Rock. The intervening centuries have caused them to change color and character, and only the modified twentieth-century versions of the old idioms will be kept.

These "forms of speech," an expression preferred by the Faculty of the English Department to "dialects," are said to be disappearing; the Southern drawl, the pronounced "r" of the Middle West, the flat twang of New England are going out.

It is the duty of Dr. Cabell Greet of the English Department at Barnard College to listen for the most local forms of speech heard on the campus and in the classrooms during Columbia's Summer session, which attracts students from many States. He published a notice asking for candidates "maintaining the speech traditions" (not the dialect) of their home district, willing to make records. For services rendered a fee of \$10 was offered.

One of the classrooms at Barnard

The story selected is a fable of a young rat, which, in the manner of La Fontaine, points a moral. It was written by Dr. Hans Kurath, professor of German at the University of Ohio, and is full of pitfalls.

The Sounds of "R."

For example, almost at the start of the story there is the word "horror," giving the New Englander and the Middle-Westerner ample opportunity to get the full value of the "r's" and the Southerner a chance to soften the "horror" by dropping the last "r," giving the final "o" the sound of a broad "a." In the middle of the tale is "idea," which the way-down-Easterner ends with an "r" and the Westerner and the Virginian and Kentuckian pronounce with the accent on the first syllable, while the Georgian and others from the far South divide the two syllables so that for the flash of a second the "i" seems alone and unattached to any other syllable.

March is another revealing word. "Mahch," says the boy from below the Mason and Dixon line; "Maach," says he who has been brought up on the salt breezes that blow from Cape Cod up to Maine; "March," says the fellow who has hoed the cornfields of the Middle West, giving every consonant and vowel its full value.

To the question, "How many dialects are there in the United States?" Dr. Ayres replies, "One hundred and ten million!" Broadly speaking, however, they fall into two main groups, having many subdivisions: those found along the Atlantic Coast and those found in the mountains further inland.

The Pilgrims who landed in Eastern Massachusetts and the Cavaliers who settled in Virginia brought with them the same standards. They used the broad "a," they slipped lightly over their "r's." Their speech was the speech of the Londoner, of the population affected by the university culture of the eighteenth century.

In the wake of the first wealthy settlers came the Scotch-Irish, an agricultural people, less cultivated and speaking a language of a different flavor. In the Green Mountains, in the Appalachians, the very ballads sung by the first white mothers are sung today to the babies with but little change. So the dialects of the coast and the mountains reach back to the earliest days.

As the young giant, America, began to grow the people in the East

and South sought new fortunes in the West. When they went they moved whole settlements. They clung to their traditions; the child spoke as its parent spoke, and thus in some sections of Central Illinois one might easily imagine oneself in New England, while in the southern part of the State there are still remnants of the musical speech of the pioneers from Kentucky and Virginia, the language Lincoln knew before he went to Springfield.

Gullah Not Negroid.

Unique and highly localized is the Gullah spoken in certain sections of the coast of South Carolina, notably in the region of Goose Creek, and on Edisto Island. It is closely related to the dialect of the Bahamas. Gullah was not, as is frequently believed brought over from Africa by the negro; it is a form of illiterate eighteenth-century English, to quote Dr. Krapp, who has made a special study of Gullah. A few foreign words such as voodoo, hoodoo and buckra have crept into it, but they are limited in number. Another strange dialect, one that is hard to understand, is Chinoop jargon, a composite of English and Indian. Then there are the various forms of pidgin English, notably that created by the Chinese.

While old pronunciations are modified, new exaggerations crop up to take their place. The specialists of the Department of English at Columbia seem to think that the spread of "erster" for "oyster" and of "erl" for "oil" is comparatively recent, though both can be traced back to eighteenth-century English. "Goll," "poll," "thoid," so frequently heard in New York, are much older. Can they, too, be blamed on eighteenth-century England?

Famous Men's Enunciation.

In addition to records of American dialects, the department will collect records of the speech of representative men in public life—statesmen, actors, literary people, artists, and others who are distinguished for the charm of their speech. They will perpetuate the Uncle Remus stories read with the inflections and rhythms they were intended to have; Frost's poems of New England will be poured into the vocal mould which first inspired their cadences; the same will be done with Tennyson's Northern Farmer, many of the favorites written by Burns and countless others whose flavor it is not too late to catch.

NORDIC MYTH EXPLODED

When Lothrop Stoddard gave to the world his book with the alarming title, "The Rising Tide of Color," he sounded the note which marked the beginning of the Nordic supremacy phantasy. This book helped fan to white heat existing prejudices against the darker races. Numerous supporters and propagandists sprang forward to capitalize on the furor. A host of white saviours sprang to give their loins against the black and brown menace. They did this while asserting with might and main the innate and inherent superiority of the brother with the pale skin and flaming blond hair.

Even biological and anthropological data were twisted to sustain an abortive social doctrine of the inferiority of the man with the dark skin and dark hair. The darker the skin the greater the inferiority, thereby making the black man at the bottom of the list.

Before the hue and cry of these protagonists for the supremacy of the lighter races had died from the sheer absurdity of their claims an increasing number of facts had cropped out which gave its supporters no end of trouble in explaining. Black African savages had exhibited physical stamina and mental courage which left the pale Nordic shuddering. Brown men of the far East had come forward with secrets long sought by scientists and philosophers of the Nordic persuasion in vain. The proponents of the superiority complex for whites only have stood silenced while they watched the dark shiny legs of an African capture the coveted first place in the recent Olympics. They have stood in rapt wonderment as some gentleman of the darker persuasion or some group other than their own pale hued species has startled the world by its abilities in almost every field.

And now, one of the veriest Nordics of the Nordics comes forward in the person of Prof. R. D. McKinzie of the University of Washington and makes an admission which every right thinking person long has known. He frankly admits that the seat of the so-called supremacy of the Nordics is wholly conceit. This statement of races and men said in part before a recent gathering that, "the more we study and classify human beings scientifically the more we become confused about the meaning of the term race, because the peoples of the world are all mongrels, hybrids or mixtures of the emigrating peoples of the past." The learned professor's frankness and honesty then permits him to reach the very heart of the false doctrine of superiority when he tells his Nordic brothers that, "the Nordic's industrial superiority is merely an accident and there is nothing to indicate that in the future the darker races will not equal or excel their paler brother."

The professor has merely had the courage to do what many of his brothers in blood have not. He has been constrained to recognize facts and their values and been willing to let his tongue express what heart and mind clearly knew striking a final blow to an already extinct theory. May the ashes of this Nordic frenzy rest in peace.

DEC 30 1928

Africa's White Negroes

EXPLORERS in Africa recently were greatly excited over the discovery of hundreds of white negroes, at Manoremango, East Africa. At once the report spread that these people were descended from the white women lost in the famous wreck of the Grosvenor.

The wreck of the great East India-man in 1782, has always been regarded as one of the most poignant tragedies of the sea. What became of the ten young British women of breeding and culture lost in the wildest part of Africa had always remained a mystery. Writers of some authority on African matters have suggested that

the white women met a terrible fate and were added to the harems of native chiefs.

But there seems to be no trace of white blood in the pale natives of the East African section. Scientists say they are afflicted with a disease which has changed the pigmentation of their skins. The disease is a form of albinism, similar to that which afflicts the so-called "white Indians" of Panama. These white Indians have always been ostracized by their darker neighbors, who feared racial contamination and drove them into the jungle. The enforced segregation, savants say, might easily have perpetuated albino traits.

BROWN SKIN FOR HEALTH

Morris Fishbein, editor of the Journal of the American Medical Association, a scientist of renown, writes in the anniversary edition of the St. Louis Post-Dispatch:

"Physiologists predict a world in the future inhabited by a brown-skinned people of stable nervous systems."

In other words science predicts the brotherhood of man not only in the mental and spiritual sense, as Christianity reads, but in the physical sense as well. The prayer of the saints is to have its answer on earth.

Whatever its name, the law of nature or right will finally triumph. Over and over again mankind goes through the experience which the United States had with human slavery. American white men who could not conceive themselves even remotely interested in the fate of the black slaves, found themselves in arms fighting for their freedom because Providence inextricably wove their welfare in with the life of the nation.

The struggle between the races, usually called world relations, is the big question of the day. It costs civilization huge standing armies and navies; it divides business and society into cliques to their detriment. All because one man has a different color

from another! For this, the one condition least under human control, governments rise and fall. Yet now comes science and calmly predicts its end. "A brown-skinned people of stable nervous systems" is to be the human race of the future.

White men and women seeking a coat of tan at the sea shore and elsewhere out-of-doors have no thought of the race question. They no more think they are helping toward a solution of the world relations than did American workers think they were freeing the slave when they tried to escape competition with slave-made products.

As in the case of slavery, so this millenium has its seed already sown which the discerning may see. The man in the street will have none of the amalgamation of the races. He has prided himself too long on the superiority of his blood strain. But on every side, unconsciously but none the less generally and persistently, the approach of the two extremes of color goes on. Providence which made slavery fall because it was not profitable, is making the light races darker because brown-skin is the way of health.

professor might have added other diseases to his list, such as yellow fever and infantile paralysis. It is consoling to know that a dark skin has some advantages, though most people will wish that those advantages were social and economic rather than physical.

IT IS A QUESTION as to how long the Negro will hold this physical advantage. His skin appears to be bleaching cut year by year, and contact with the white man's civilization is making him more subject to the white man's diseases. Several diseases are prevalent among the Negroes of America which are practically unknown to the Negroes of Africa in their native state. Fort's the admixture of

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white blood may be responsible, and that admixture seems to be increasing rather than diminishing. Thus the old saying, "Gittin' more like the white folks every day," has its tragic side.

RACE DIFFERENCES DECLARED INBORN

Dr. Davenport Describes Mental
Tests on Whites, Negroes
and Half-Breeds.

SEX CONTROLLED IN FISH

Dr. Banta Tells Academy of Sciences
He Has Forced Daphnians to
Alter Chromosomes.

From a Staff Correspondent of The New
York Times.

SCHENECTADY, N. Y., Nov. 21.—An assertion that there are inborn mental differences between the black and white races was made today by Dr. C. B. Davenport, director of the Department of Genetics of the Carnegie Institution in Washington, at the last day's session of the National Academy of Sciences, held at Union College. Dr. Davenport's conclusions, which were based on exhaustive tests of whites, negroes and hybrids, represent the first unqualified statement to that effect made by a prominent biologist.

His paper was one of many on the subject of genetics read today. Another which aroused much interest among the members was a discussion on sex control by Dr. Arthur M. Banta, also of the Carnegie Institution. Dr. Banta told how he was able to force female Daphnians, a parthenogenetic or self-perpetuating fresh water crustacean which ordinarily produces only females, to give birth to male. His experiments were laid to point the way to the possibility of determining the factors which control sex in higher animals, including man.

Other papers were delivered on physics, astronomy and geology. On the last subject, Dr. J. C. Merriam, president of the Carnegie Institution, delivered a lecture describing recent work of a committee appointed by the academy, which he headed, to study the Grand Canyon of Colorado.

Twenty Different Tests Were Taken.

Dr. Davenport's experiments were performed with subjects who showed no marked differences of training, education or conditions of life.

Twenty different sensory and psychological tests were taken. These showed that the full-blooded negro did clearly better in discrimination of pitch and rhythm, but that the whites were better in most of the mental tests. The browns, or hybrids, on the other hand, showed capacities which were intermediate between the two pure races.

"One may conclude," said Dr. Davenport, "first, that races differ in innate mental traits, as really as they do in physical characters. Second, that the negroes show a superiority over the white in at least certain parts of the field of sense discrimination. In ability to retain and reproduce a series of figures they seem to be at least equal to, if not superior, to the whites, but in tests involving some organization, foresight and planning, the negroes seem to be inferior to the white."

"In general, the grades of the browns are strictly intermediate in the case of mental traits and exactly intermediate in the case of physical traits. This is a fact of special importance, for the blacks and browns live side by side in rural Jamaica and, indeed, they can frequently be distinguished only by their pedigree."

Browns Tend Toward Whites.

"Therefore, difference in social status or training can hardly be responsible for the fact that browns tend in their mental reactions toward the whites. We are driven to the conclusion that there is a constitutional, hereditary, genetical basis for the difference between the two races in mental tests; we have to conclude that there are racial differences in mental traits."

Dr. Banta's paper on sex control in Daphnians was characterized by a prominent biologist present as "one of the finest demonstrations of environmental influences in bringing about sex changes that has ever been worked out." The changes were produced by crowding the female before birth, and thereby altering the sex chromosomes which are the determining mechanisms during fertilization.

"Sex control is of much practical and sentimental interest," said Dr. Banta, "the case here discussed and other similar cases, as they are analyzed, serve still further to emphasize the probable universality of the sex chromosome mechanism. Obviously, if sex is to be controlled in higher animals the sex chromosome mechanism must be taken into account. If it were possible to control the type of sperm, whether a female determining or a male determining sperm, which fertilized an egg, the sex of the resulting individual might thereby be controlled."

Abnormal Development of Egg.

Among the other papers delivered on genetics, was one on "The Orientation, Differentiation and Cleavage in the Early Development of the

Egg," by Professor Edwin G. Conklin of Princeton, in which he showed how it was possible to separate the processes of orientation and differentiation so as to get a very abnormal form of development.

Professor Alexander Petrunkevitch of Yale, and Dr. E. C. MacDowell of the Carnegie Institute, also read papers on genetics.

Dr. Merriam, in a report on the work of his committee in developing the extraordinary resources of the Grand Canyon for fundamental scientific study of geology, said that it very soon became evident to them that they not only had "a perfectly marvelous expression of the physical history of the earth, but also evidence of the successive steps in the history of life on the earth, and its distributions at the present time."

He described the building erected on the south rim of the canyon and the work being done there to make the locality a point of study for the geologist and of education for the tourist.

Pleistocene Mammals Preserved

Previously Dr. Merriam had read a paper written by Professor Chester Stock, of the University of California, giving a census of the fossils of Pleistocene mammals found in the famous tar pits of the Rancho La Brea, near Los Angeles. He said the ranch had furnished the best selection of the higher animals from any past period in the world's history, and that they were so marvelously preserved that the bones had not changed at all.

Two other papers on geology were read by Professor E. S. C. Smith of Union College, who told of his discovery of cambrian fossils in Maine; and by Dr. Rudolf Ruedemann, paleontologist of the New York State Museum, who described the geology of the district around Albany.

Professor H. N. Russell of Princeton delivered a paper "On Meteoric Matter Near the Stars," and Professor Harlow Shapley of Harvard read two papers, one "On the Absolute Magnitudes of Long Period Variables," and the other on "A Study of the Coma Virgo Cluster of Extra Galactic Nebulae."

The only woman to appear before the academy, Dr. Katherine B. Blodgett of the research laboratory of the General Electric Company delivered a paper on the "Exponential

Yield of Positive Ions by Electron Collisions in Argon."

Her contribution was highly praised by Dr. K. T. Compton, the Princeton physicist, in its relation to the problem of what happens at the cathode when an electrical current passes through.

N. Y. SUN

DEC 11 1928

DARK SKINS IMMUNE

Scientist Says Negroes Have
More Resistance to Germs.

BERKELEY, Cal., Dec. 11 (A. P.).—The lowly streptococcus prefers the

white meat to the dark.

This characteristic of mankind's most dangerous foe has been established by Prof. Samuel J. Holmes of the Department of Zoology of the University of California, and indicates, says the professor, that the black-skinned man is less liable to diseases which enter the body through the skin than is his white brother.

Through study of mortality tables Prof. Holmes has found that against diseases which normally gain entrance to the body through the outer skin black persons have more resistance than whites.

In a report to the American Journal of Physical Anthropology Prof. Holmes says:

"There are several diseases against which the negro is more or less protected. These include such diverse ailments as skin cancer, boils, erysipelas, diphtheria, scarlet fever and, to a lesser degree, measles."

Concerning the reasons for this protective characteristic of dark skin Prof. Holmes states that it may be the result of the same power that leads to the production of pigment. Pigment, he adds, may not be a protective agent, except against light, but its production is not improbably an index of a power of vital resistance both to infection and to malignant growths.